101 /4 cont./
175 French and English have been propelling their respective cultural
177 influences toward the heart of Guiana.

8. Since when I talk about these Indians I might seem
123 partial because of the great affection which I have for them
114 and which they similarly have for me, I prefer to yield the floor to the illustrious ethnologist of Stuttgart, who asserts that the Taurepán Indians are the most pleasant, intelligent, /5/ and even the most physically perfect among all of the natives whom he came to know in his many excursions through the South American continent.

157 In a propaganda article I recall having written: "These Indians are pleasant in their dealings, in their manners, and in their language; they are hospitable, they are suspicious but never hostile toward strangers; they have a great love for their land, for their rivers, and for the places where they live, and they are very fond of pondering its beauties and like it very much when others praise them."

Elsewhere I also wrote and must repeat here: "With regard to their intellectual qualities I believe, as do most missionaries, that these Indians are not dull of wit nor lacking in morality. They have undoubtedly an excess of imagination with the consequences thereof, this being a characteristic of all who live in direct contact with, and as though absorbed by, virgin nature. The lack of stimulus toward all that is outside their ancestral standard or canon of life has given rise to their being called lazy or indolent, which we believe an unjust bad report."

114 9. The ethnographic or racial characteristics of the Pemón Indians can be examined in these words, which in the interest
[262] of greater brevity I copy from Dr. Simpson: "They subsist
[276] principally on cassava and ají; and they use tobacco; they use
[411] blowguns and poison arrows; they poison rivers to catch fish;
[226] they build semipermanent houses and sleep in hammocks;
[342] originally they did not wear clothing or only a simple loincloth;
[513] formerly they practiced empollamiento /"breeding, hatching"/
[291]

2:Armellada--11a M-5 (1933-1945) 1946 SS16 Pemon SS16

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The author of this work goes into the malocas /houses/ and into the soul of the Indians.

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Settlement and town a building at Kavanayén, formed by the Capuchin missionaries.

/12 cont./

(not exempt from flattery), an innate sense of justice before the faults of another whom he judges inexorably, or before his own which he deplores with hasty repentance; a tenderness, superficial to be sure, but quick to bubble over in candid expressions. Together with this he has a delicate feeling of brotherhood, which leads him to share spontaneously with his neighbors his food and his provisions (but not real or personal property). In a word, all that mixture, so full of contrasts, of the qualities and defects of the child: this is the Indian."

342 181 29. I would not have dared to say so much as: "The Indian is nature," but I do repeat and comment that the Indian is the faithful mirror of the virgin nature in which he lives; and I also say that the soul of the Indian has its most perfect symbol in his house, or maloca. (This word is Brazilian and is the equivalent of bohío, or rustic house.)

342 The maloca is a microcosm: circular at its base, made of sticks and mud (bahareque), with its opening toward the east, it stands upon any hill or rise, as though it were an observatory; conical in its roof of straw or palm, it seems to stick up like a lightning rod to receive all the vibrations of the cosmos which surrounds and envelops it. Inside the maloca [415] is full of budares /baking pans/ brought from the hills for [252] toasting cassava, ollas of clay dug from the lake bottoms for [262] cooking the highly seasoned kumachi or refreshing kachiri, and all the vegetable kingdom from roots and stalks to fruits and [231] leaves, transported in their guayares. Add to all this the animal kingdom, birds, deer, etc., domesticated by the tenderness of the woman and made pleasant by the morning dawn or the evening twilight, and the maloca will appear to your eyes like some new Noah's Ark, floating in the middle of creation, like a rustic temple of nature herself. /13/

181 155 In this same fashion the Indian lives as though inebriated, dominated and absorbed by nature; when he returns each evening to his maloca with mapire full of fish, with his

2:Armellada--63a M-5 (1933-1945) 1946 SS16 Pemon SS16

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Native maloca under construction.

Hunting

/82 cont./ and fishing equipment: bow and arrows, blowgun and quiver, traps and nets, harpoon and hook. Poisons for the same: curare and several kinds of Verbascum. Culinary equipment: grater, manioc strainer, a fine sieve, baking pan, small mats, ollas, large wide-mouthed jars for catching rain, and mixing bowls. Ranchos or temporary dwellings and houses of fixed location: the former rectangular and the latter circular with conical roofs. Items of clothing and adornment: loincloths, feminine guayucos, moriche /palm/ sandals, wrist and ankle rings, garters, foliage coverings /pampanillas/, halos, necklaces and earrings; hammocks, bags, and straps for carrying children. Their household items: small benches, pothooks, camazas /large gourd dishes/, awls, guayares, and an infinity of baskets. Their instruments of navigation: paddle and pole, balsas and canoes made from tree trunks or with their bark /concha/ only. Their textiles: with the spindle, fibers twisted upon the thigh, other braided fibers and small weavings done on rudimentary looms. Their musical instruments: timbrels, whistles /pipes/, flutes, war trumpets /botutos/, and drums. Their agricultural cultivations: yucca, plantains, maize, cane, ají, auyama /gourd plant/, cotton, tobacco, and various sorts of tubers. The preparation of foodstuffs: boiled and roasted food, cassava and mañoco /maize flour/ ground in a mortar, guarapos /sugar-cane juice/ and purées, fermented and nonfermented. Etc., etc.

179. It should be made clear that these Indians for many generations have, through other neighboring intermediary tribes, been obtaining some instruments of our European civilization: knives, machetes, chícoras, axes, fishhooks, firearms, files, mirrors, glass beads, cloth for loincloths /guayucos/. But they still remember a time when they used to make their loincloths and straps for carrying children from the bark of special trees; when they made their fishhooks with thorns from plants or barbs from fish; when they made their arrows with tips of bone, wood, or a special cane; when they used dextrales (stone

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/For further information about changes and continuities in many specific aspects of Kamarakoto culture from aboriginal to modern times, see categories 177 and 178, pp. 273-279./

*192 200. Mirror — unamari. (This is apparently a Carib word.)
[278] 201. Cigar — tamõi-koneasa' (literally "tobacco- (that has been) made").
202. *Pipe (for tobacco) — kachimba. This is the local Spanish "cachimba" — the pipe is not native to the Kamarakotos.
[407] 203. *Cane-press — tarabichi, tarapichi. This is the local Spanish "trapiche."
204. *Gold-pan (hewn of wood) — watea. This is the local Spanish "batea."
*192 205. *Ax (steel) — waka. Taurepán. waka. Although this and the following two implements are, of course, imported, their names appear to be native.
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439 206. *Knife (steel) — mariza. Taurepán. tawora. Ingariko (Koch-Grünberg) malia (i.e., maria). Makuchi (Williams) a-tau-wa-ra. Galibi and six other scattered dialects (de Goeje) maria.[54]
207. *Machete (steel) — kutsupara. Taurepán. kasuspara.[54]

*192 b. Houses, etc.
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● 342 208. *House in general, roofed structure — tapüi. Taurepán, õuta, but according to Koch-Grünberg the Taurepánes call a shelter-hut (in the forest) tapoi (or tapei). Makuchi (Williams) u-ta', "house," u-y-e-wu, "my house," ta-pui "small shed." Most Carib dialects use a variation of the õuta-uta root for "house" and apply the tapui root, if they use it, to a small hut, see, e.g., Adam No. 142, but the Kamarakotos call structures tapüi that are õuta (etc.) to other Caribs. There is also a root for "house" of the type muna, monta, motu, etc., see de Goeje No. 45, which is probably -mota of the Kamarakotos (see No. 267).
*192 209. House with walls — tapüi-timeakɛn.
342 210. Quadrangular house — wata. (For words usually used in allied dialects are parapan, below.)
211. — with walls — wata-timeakɛn.
212. — without walls — wata-imedapun.
213. *Quadrangular house hermetically sealed with mud — kalaborso. This is the Spanish "calabozo," "jail." The Kamarakoto kalaborso is used to escape insects and not as a place of confinement. I am not sure how general is the use of this word but it was heard from at least one Indian who did not speak Spanish.

54 [see footnote on p. 312, category 116 - Analyst]

*192 *197 ● 342 214. *Circular house — waipa. Taurepán (Koch-Grünberg) tukuɣipan (with sibilant ɣ). Makuchi (Roth, cited by Williams) tukuchpang. Akawai (and others, de Goeje) tukushipan. de Goeje suggests that tukushipan, etc., means "like a humming bird."

215. *Elongate house with semicircular ends[55] — parapan. Taurepán (Koch-Grünberg) pa:ʾlapan, "quadrangular house" (which would be called wata in Kamarakoto). Makuchi (Roth, cited in Williams) parakapang, "elliptical house," but Appun gives paracapang as "quadrangular house" — probably it is used for both among these Indians. Williams suggests derivation from Makuchi paranka, "letter," "plank?," and de Goeje from paraka (etc.), "pheasant," both of which seem to me highly improbable.

*192 216. Wall — (i)medan.

342 217. Roof — (i)murun.

218. Door (the opening) — munata.

219. *Door (a mat or boards to close the opening) — tapera. This is probably from the Spanish "tabla," compare Makuchi (Williams) tapara, given as synonymous with the Spanish "tabla." In the Kamarakoto word the a is shorter than is usual for the penultimate vowel, a mere glide to separate -pr- (* -bi-) which Kamarakotos cannot pronounce.

220. Thresh-hold — munata-den.

*192 *197 i. Transportation.

221. *Trail — eima, yeima. Taurepán (Koch-Grünberg) ɛ̃ma, ɛʾma. Makuchi (Williams) e-ma. Ingariko (Koch-Grünberg) (u)yɛ̃ma, (u)yɛʾma. Purukoto (Koch-Grünberg hɛ:ma. Cumanagoto (Adam) echema — many of the more distantly related dialects have the word more or less in this form. It is not clear whether ech- is a prefix or ema reduced.

222. Bridge — muineũ, tuna-muineũ-pu, "bridge over water."

*192 *197 501 223. *Canoe — kan.wa, kanhwa. Taurepán, kan,wa, kanoa. Makuchi (Williams) ka-na-wa. This is the Carib word, occurring in practically every dialect (cf. Adam No. 65), which has been adopted into most European languages, English "canoe" Spanish "canoa," etc. Forms like the Makuchi, with three syllables, are most common. The loss of the middle syllable is definitely perceptible in Kamarakoto by the otherwise anomalous lack of velarization of the n

[55] [see footnote on p. 312, category 116 — Analyst]

[p. 114]

MATERIAL CULTURE

Dwellings

Types of Buildings.

342 Kamarakotos live in stoutly constructed houses which are semipermanent. They may be occupied until the man who built them dies, sometimes a matter of fifteen or twenty years, although the average time of occupation may be less. According to their purpose, three types can be distinguished: (1) The enclosed dwelling, (2) the wall-less shelter, or work-house, and (3) the air-tight "calabozo." A given family group may have only the first of these, may have the first and second, or may have all three. Most have the first and second, but few have all three.

The simplest type of ordinary dwelling is circular, with a conical roof and one entrance (or rarely two). This, called waipa, is the most universal sort of Carib house and is believed to be the most primitive. Some students go so far as to suppose that it is the only truly Carib type and that elongate or rectangular houses show European influence, a statement that is doubtful to the extreme that it appears to me to be demonstrably false. The elongate house is, in fact, quite unlike any structure made by non-Indian people with whom these Indians have had contact and is a natural development of the circular house. Taking neighboring Carib tribes into consideration, every gradation between the two types can be seen. I cannot but agree with Roth that the elongate or elliptical house is a purely native complication of the circular house.

The elongate house is most common among the Kamarakotos and may be called their typical dwelling. Unlike the elongate houses of which plans are given by Koch-Grünberg for the Taurepánes and by Farabee for the Makuchis, it is not typically elliptical but has straight, parallel sides and semicircular ends. There is a door at each end, as in Farabee's Makuchi houses, not one in the side as shown by Koch-Grünberg for the Taurepánes.

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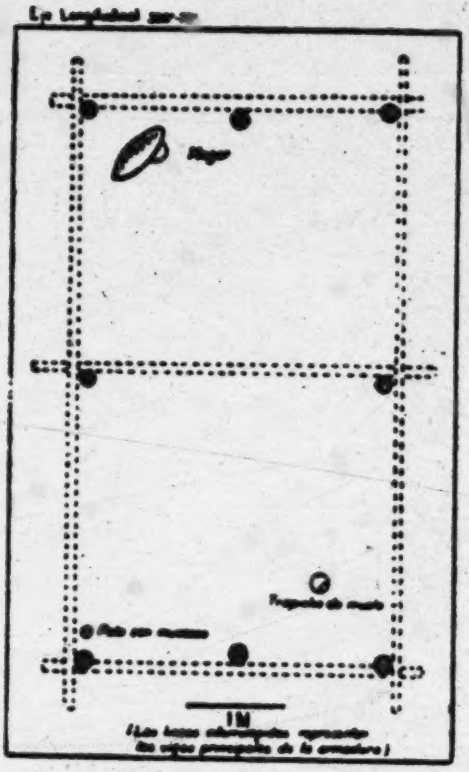

Fig. 2 — Kamarakoto Work Shelter. Building G at Uruyén (see Map, Fig. 11), a wata-imedapun. Ground plan, showing the eight uprights and (in broken lines) the frame beams. The fixtures include a fire hole, dug in the ground, a cane press, and a forked upright for a casave press.

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342 Both these types of structures serve the same purpose. They are the homes, properly speaking, where the household goods are stored, where most of the meals are prepared and eaten, and where the family sleeps.

343 Near the dwelling there is usually built a simple quadrangular structure with open sides and a ridged roof. This serves as a sort of work room. It

almost invariably contains the cane press and frequently also serves for the preparation of casave and for cooking, although both these may also be done in the dwelling. Frequently hammocks are hung here for resting on hot days or for visitors,[105] although the family sleeps in the closed dwelling. It is often assumed that structures of this sort are essentially non-Carib simply because they are square, but this conclusion seems to me also to be ill-supported, if not absolutely false. A square dwelling is not typically Carib, but a square shelter is. The simplest type of shelter thrown up quickly against sun or rain, by hunters, for instance, is invariably square and the square work-house is simply a more permanent form of such a shelter. In any event, such work-houses are typically Kamarakoto now and are made by other tribes with still less European influence. These structures are called wata, or, if the absence of walls needs to be specified, wata-imedapun.

The Kamarakotos also build rectangular houses with walls, wata-timeakɛn, and these really are, I believe, a recent development showing some non-Carib influence. Even the name ordinarily applied to them, kalabɔ:so, = "calabozo," is foreign. They have one door and are almost hermetically sealed with mud, including a horizontal mud ceiling below the ridged roof (see Figure 10). Unless needed to accommodate visitors, they are used only in the rainy season when insects are very bad, when the family retires to the structure at night and seals itself in, emerging almost asphyxiated the next day, a custom that doubtless contributes to the prevalence of respiratory diseases.

Construction and Materials.

The framework of any building is made of unsquared timbers of any size. Any sort of strong wood is used for this, "purguo," purwei-dyɛ? being preferred for the heavier beams. Uprights are sunk in holes in the ground and the rest of the frame is fastened together and to these by lashing with lianas. Occasionally a fork is used or a notch cut, but usually the poles are round and simple. Details of typical construction of this sort are shown in the accompanying illustrations of a wata-imedapun, work-house, (Figs. 2-5),[1] and of a parapan, dwelling, (Figs. 6-8).[2]

Roofs are heavily thatched with palm leaves, kunwada-yarɛ, Oenocarpus leaves, being preferred, maripada-yarɛ, Maximiliana leaves, also common, and gwaiyarɛ, Mauritia leaves, occasionally used.[106] The walls are often thatched also, usually with maripada-yarɛ. The walls of a "calabozo" are always and those of a parapan are occasionally made of withes and mud, a type of construction common in Venezuela and called "bahareque" in colloquial Venezuelan Spanish, (the Kamarakotos call it simply non, "mud"). This type of construction is probably less common or typical among Caribs than is wall thatching, but it occurs, and has long occurred, among virtually all the tribes

105, 106 [see footnotes on p. 319, category 116 – Analyst]
1 [see pp. 115, 117, 118, 119a, in category 116 – Analyst]
2 [see pp. 121a, 121b, 122, in category 116; note that Fig. 6 is on p. 122 – Analyst]

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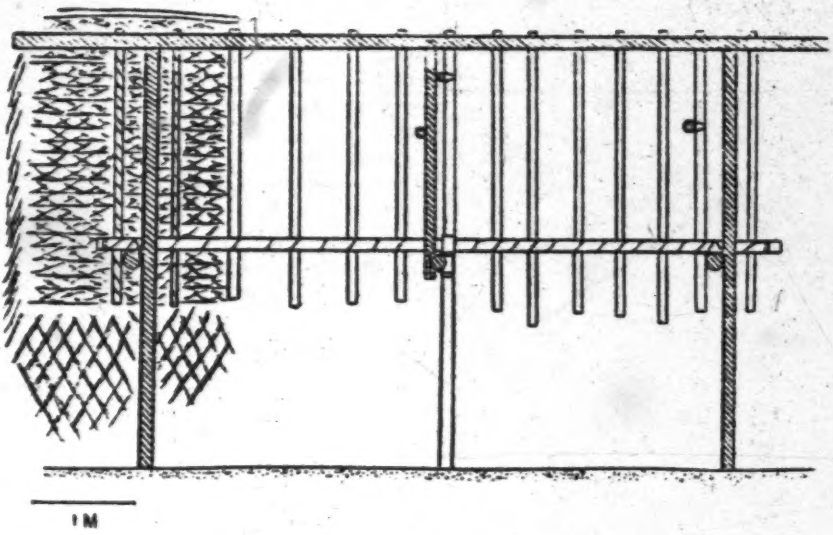

Fig. 3 — Kamarakoto Work Shelter. Same building as Fig. 2, diagrammatic longitudinal section, with far side in projection. The thatch is indicated only at the left end of this.

342 of the Roroimá group, and the Venturari group, at least, and I see no reason
171 to believe that it is non-Carib. Mud roofs are not used nor are mud bricks.
342 Mud ceilings are doubtless an innovation showing non-Carib influence. I did not observe the use of bark for walls, such as has been reported among some other tribes of this general region.

342 The basic plan of the circular house consists of a center pole and a ring
335 of short poles supporting the wall. A horizontal ring is supported by the wall poles and a cone of roof-poles radiates from the center pole to this ring. In larger circular houses a second smaller ring of vertical poles may be inserted between the wall and the center pole and upholds a higher ring supporting the middle of the roof-poles. Light sticks or heavy vines are run horizontally around the roof-poles and the thatching is fastened to this.

In the elongate house, each end is built like half of a circular house, each with its own upright center pole, except that the roof is made lower by running the radiating roof-poles not to the top of the upright but to the horizontal,

[text continues on p. 119]

342 longitudinal ridge-pole that runs between the upright posts and projects be-
335 yond each to support also the roof-poles of the semicircular ends. The straight ridge is thus longer than (up to twice as long as) the straight part of the walls and the main uprights are only about two-thirds as high as would be necessary for a circular house of radius comparable to the ends of the elongate house. Uprights intermediate between the two central uprights and the wall are few in number (usually only four) and near the walls, keeping the center of the house relatively clear, and serve rather to support transverse rafters and storage racks than to reenforce the roof.

343 The basic plan of the wall-less shelter consists of six uprights, two sup-
335 porting the ridge pole and two shorter ones on each side supporting an eave-pole. A transverse rafter is usually run across each end between the corner poles. In the larger and more typical open work-houses, the plan is complicated by adding an upright in the middle of each side, as an additional support for the eave-pole, and a central support is also provided for the ridge-pole. In order to keep the center of the shelter free, the latter support is usually not by a pole sunk in the ground but by one rising from a transverse rafter (see Fig. 4B).

342 An imperfect smoke-vent is sometimes left just under the end of the ridge
[354] pole in the elongate houses. Otherwise there is no provision for the exit of smoke and the inside of the roof of a house that has been occupied for any length of time is heavily coated with tar and soot. The floor is simply the natural earth of the locality. The first act in building a house is to clear the grass and other vegetation from the floor area and for a meter or so beyond
[353] where the house wall is to be. There are no internal walls or subdivisions of any sort except that heavy equipment, such as the hollowed logs for casave and cachiri, is often piled between the two uprights of an elongated house, leaving a relatively free passage around this central barrier on both sides.

Windows are never provided. Doors, of less than normal adult height, always have a vertical wall-post on each side and usually a second post a few
[285] centimeters inside each of these, so that a very short passage is provided. At night a palm leaf mat (or, rarely, hewn boards) is lashed to these inner posts to close the opening.

Uruyén.

621 It is misleading to speak of a Kamarakoto village, since the typical in-
habited place has only one family-group, which may include one to three, rarely more, adult men with their families, and seldom has more than one or two occupied dwellings. Real village accumulations with several unrelated
[101] family-groups do not occur. Uruyén, where most of my information was gathered, is here used as an example of a Kamarakoto inhabited place.

[text continues on p. 120]

Uruyén is located on a small, flat sabana, the Uruyén-tai, in the middle of Kamarakoto on the south side of the Aichá River. The sabana is a terrace, which breaks down abruptly about two meters to the low-water level of the river and the buildings are near the edge of this terrace, above normal high-water. The Yuruán, a perennial tributary flowing from Auyán-tepúi, joins the Aicha at Uruyén on the opposite side. Above this, on the Uruyén side, there is an embayment in the terrace, apparently an old meander of the Aichá, which formerly held a deep pool of water in which uruːyi fish were common. This had some influence in locating habitations here and gave the name Uruyén to the site. The uruyis have all been killed off at this locality and the pool is now a mere marsh at low-water, although flooded in the rainy season, but the other advantages of the site cause continued occupation. A short distance from Uruyén to the south and to the east there are forests and the farm patches are made in these. The site has been occupied since before the memory of living men and there are traces of older dwellings that have been destroyed.

There are now seven buildings standing at Uruyén, but two of them are completely unused. The nature of the buildings may be tabulated as follows:

Type of building	Material: Roof	Material: Walls	Use
A. Elongate: parapan.	kunwada-yarę.	maripada-yarę.	Principal dwelling. Reyes and family.
B. Rectangular shelter: wata-imedapun.	kunwada-yarę.	(none)	Work-house for A.
C. Circular: waipa.	kunwada-yarę.	maripada-yarę.	Partly abandoned and in disrepair but used as a work-house for B and for visitors.
D. Elongate: parapan.	kunwada-yarę.	mud (non).	Dwelling, Claudio and family.
E. Rectangular, with walls, "calabozo": wata-timeakɛn.	kunwada-yarę.	mud (non).	Used as a "calabozo" in the rainy season and for visitors.

Type of building	Material: Roof	Material: Walls	Use
F. Elongate: parapan.	kunwada-yarg.	maripada-yarg.	Dwelling, recently abandoned following death of owner.
G. Rectangular shelter: wata-imedapun.	maripada-yarg.	(none)	Work-house for F, now abandoned.

The dimensions of F and G, which are typical, are shown in the plans (Figs. 2, 6A)[1] and those of the other buildings more approximately in the map (Fig. 11).[2] No attempt has been made to orient the buildings in any particular way. The orientation seems to depend on slight accidents of the ground and, more particularly, on placing the ends of buildings, where their doors are, more or less in the direction from which they are usually approached. The prevailing winds do not seem to have influenced orientation.

In house A lives the head of the place (to›-esa?), Reyes, with his wife, their three children, and two adopted children (orphaned nephew and niece). B is the work-house of this family. Reyes plans to convert it into a "calabozo" and it has more wall uprights than is normal for an open work-house. C was formerly a dwelling, the builder of which has emigrated, so that it is now falling into ruins but is still used occasionally as a work-house and guest-room. D was built by Juan José who moved to Oruá and then to Aleuiba, south of Uruyén. Since his departure it has been occupied by a member of Reyes' family group, Claudio, with his wife, who is Reyes' sister, and their four children.

E is a "calabozo," the use of which has been explained.

F and G, respectively the dwelling and work-house of a family group, have been recently abandoned because the head of this group died there. If a house is abandoned by a living headman, as C and D were, they may be occupied by any one who wishes to do so, and even if that headman subsequently dies the building does not become uninhabitable. The death in a house of a subsidiary member of the family does not cause its abandonment. But if the headman of a family dies, the house that he occupied when he died is immediately abandoned and is never occupied again, even temporarily. In this case the former head is actually buried in the house, but this is not always done and burial elsewhere does not make the house habitable. Such abandoned houses are frequently burned down, but there is no obligation to do so and the burning is apparently done merely for sport or as an accidental result of grass fires.

1 [see pp. 115 and 822, Category 116 - Analyst]
2 [see p. 122e Category 116 - Analyst]

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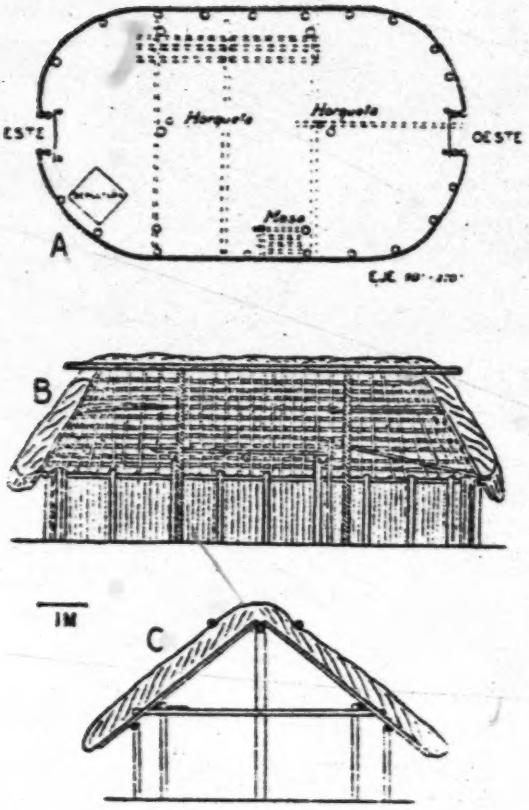

Fig. 6 — Kamarakoto Dwelling.
Building F at Uruyén (see Map, Fig. 11), a parapan. A, plan. B, diagrammatic longitudinal section, with far side in projection. C, diagrammatic transverse section showing eastern cross-member. The transverse broken lines in A are the three rafters, and poles laid on them to form a storage shelf are similarly indicated. The former head of the household is buried in the grave, shown on the plan, and the house is therefore abandoned but is otherwise entirely typical of those in use.

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Abandoned houses are commonly simply left to disintegrate as these have been. These particular buildings are still in almost perfect condition and were used for making plans of typical structures because of the convenience of measuring and sketching buildings not full of people and paraphernalia.

[text continues on p. 123]

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Fig. 7 — Kamarakoto Dwelling.

Same building as Fig. 6. Photograph of eastern end, showing main or front entrance. An edge of the roof of the work shelter of Figs. 2-5 can been seen to the left of the roof of this dwelling.

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Fig. 8 — Kamarakoto Dwelling.
Same building as Figs. 6-7. Photograph of south side. (Slopes of Auyán-tepúi visible below clouds in background).

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5:Simpson N-5 (1939) 1940 SS16 Pemon SS16
Kamarakoto

Fig. 9 — Kamarakoto Dwelling.

The east end of Building A at Uruyén (see Map, Fig. 11) is seen to the left, a parapan essentially like that in Figs. 6-8. To the right is a corner of Building B, the work shelter belonging to this dwelling. A fishtrap hangs from its eaves.

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5:Simpson N-5 (1939) 1940 SS16 Pemon SS16 Kamarakoto

Fig. 10 — Kamarakoto Calabozo.

The northeast end and southeast side of Building E at Uruyén (see Map, Fig. 12). Although the thatch is in poor repair, the building is in use.

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5:Simpson N-5 (1939) 1940 SS16 Pemon SS16
Kamarakoto

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Fig. 24 — Grating Cassave.
Kamarakoto woman at Uruyén grating the Manihot root on a grater, samaːri, into a trough (moru).

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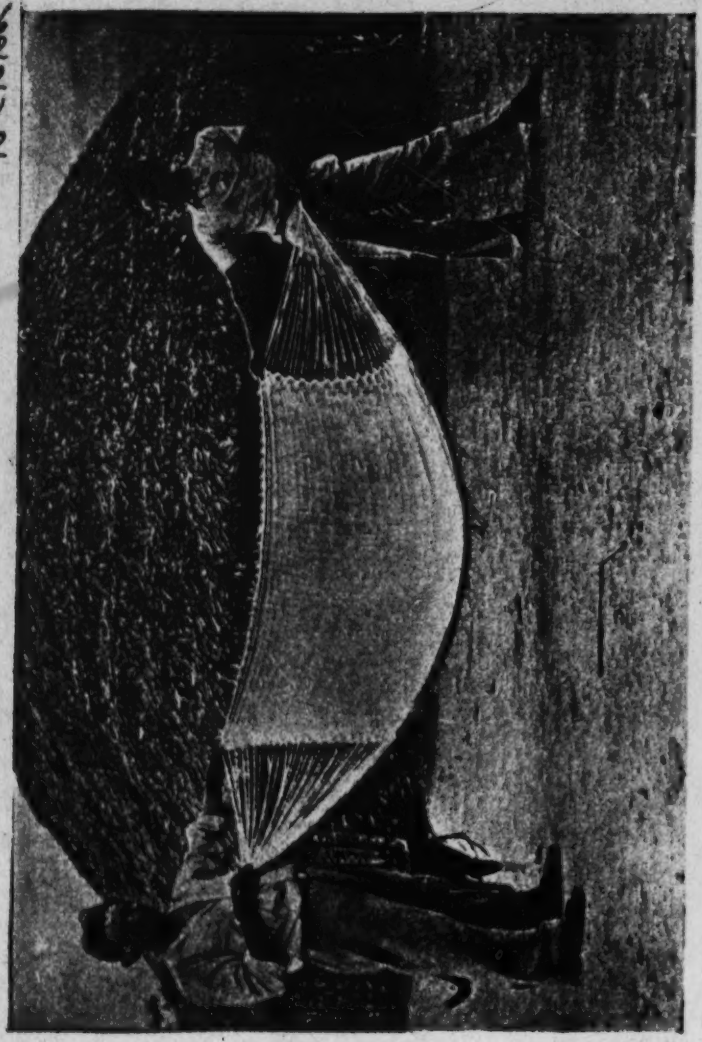

Fig. 39 — Kamarakoto Hammock.
Completed cotton hammock.

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Fig. 55 — Kamarakoto Basket.
A wakawa', made by plain plaiting of two moriche palm leaves.

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Fig. 75 — Kamarakoto Piache and Family.

A piache, his wife, and her two sons. From left to right these individuals are Nos. 39, 38, 40 and 41 of our detailed records. The two boys are the woman's sons by a previous marriage, adopted by her present husband. The family lives at Benné, where the man (pseudonym "Lorenzo") is to'-eta'.

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Fig. 84 — Kamarakoto Adult Man.
No. 8, "Reyes," to'-esa' of Uruyén.

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Fig. 96 — Taurepán Family.

No. 17 (Taurepán) and his wife No. 18 (T.) with two of their three living and three dead children. They live on the headwaters of the Kukenán near Roroimá.

Note wooden pin in woman's lower lip.

5:Simpson N-5 (1939) 1940 SS16 Pemon SS16
Kamarakoto

295c

000 51. Assimilation of a foreign word to a nearly similar native expression is a common linguistic phenomenon. Compare, for example, the American "jerked" (as applied to dried meat) which is not from "jerk" but from "charqui."

113 52. "Unter den Tropen," Jena, 1871 — not much used here because superseded by Williams, but the latter did not personally record this word.

197 193 53. Father Baltasar de Matallana has cited this word as y-apon, = (y)-apon, a form derived from apono, which is the principal unpossessed form of the word in Taurepán, as recorded both by Koch-Grünberg and by me. Father Baltasar then cites Cumanagoto y-apono and Chaima y-aponoto to illustrate the comparative brevity of the root in Taurepán, but in both these cases, the root is apono (y- and -to being affixes), just as in Taurepán, and this is the full, and not a reduced form, of the root. A truly reduced form is probably seen in Galibi abo (for apo). I quite agree that Taurepán, in this and many other words, is relatively primitive, but on the diametrically opposite grounds that it retains these roots in relatively unreduced form.

192 171 54. See Nordenskiöld's very interesting discussion of Indian words for steel knives (1922). He believes that maria is of Arawak origin, which I am inclined to doubt because its distribution is so predominantly northeastern Carib and it is used among Arawaks only by those much influenced by these Caribs. In any case it is an Indian word. So, probably, is kutsupara. It is barely possible, but highly improbable, that it is related to "cuchillo." Note also the common words for "iron" in this region, siparari and variants. Taurepán tawöra is a very isolated word of doubtful origin. It can hardly be more than a coincidence that ta-ra, with variants not far from the Taurepán word, is a Carib name for a bird with a knife-shaped tail.

● 342 55. What most authors call "oval" or "elliptical," but it is neither oval nor elliptical in fact.

103 104 56. This supposes that the -ll- will be pronounced in colloquial Venezuelan fashion, i.e., like a somewhat sibilant y.

103 57. Tuaiba is the Kamarakoto name of this place. Santa Marta was applied to it by the Spanish-speaking cacique, evidently in an effort to impress his white visitors, but it is doubtful whether the other Indians are likely to continue using it.

103 104 58. The -gu- intended to be pronounced as in colloquial Venezuelan, like English w, but to my ear this is an open b or bilabial v.

101 101. These particular Arekunas have no tribal name. The Taurepanes, like the Kamarakotos, are also Arekunas but of a more or less definable tribal group within the Arekuna horde.

173 102. According to the legend of an Indian war perhaps 75 to 100 years
161 ago, the tribe was then decimated, but in the following generation or two increased until it was more numerous than now.

551 103. One small boy, with a Spanish name, revealed his Indian name to
114 a member of our party with whom he was on particularly close terms, but he immediately regretted it and denied that he had done so. As I did not myself hear the name I do not record it.

551 104. As a joke, names of members of our expedition were given to
177 several Indians who had not had Spanish names and these were accepted and used by the Indians themselves.

343 105. At a dance we attended, drinkers who had become unconscious
273 were stowed away in the work-house as long as the hammock-supply held out.

342 106. Most of the expedition's thatching was with Mauritia leaves, but
824 the Indians pointed out to me (quite correctly) that they did not bother to make
122 as good houses for us as for themselves. I also suspect that they were conserving the dwindling supply of easily available Oenocarpus leaves for their own use.

241 107. For convenience and in accord with English usage, I shall call the plant and its product casave (or cassava), but properly speaking the plant is "yuca" (which of course has nothing to do with the plant called "yucca" in
[262] North America) and only the prepared root is "casave." The Kamarakotos call the plant kosera, the root kŏsĕ, and the prepared bread eke.

[114] 108. This is unusual among related tribes and we were not there in the
462 planting season, but the Indians unequivocally informed us that planting is man's work.

[173] 109. As may be seen in Koch-Grünberg, the Taurepanes, at least, have
[177] legends which as a whole are pre-Columbian and in which bananas play a role, perhaps as intrusions — but perhaps because they really were known then?

237 110. In passing, I may mention that the Indians often stick the jawbone of an eaten animal into the sticks in the inside of the roof and leave it there.
[211] They maintain that this has no more significance than to remind them of a

[539] [584] [583] marriage and the extravagant labors involved are obviously an exaggerated form of wife-purchase by personal service.

[825] 203. An "ancoreta," oimi in Kamarakoto.

[805] 204. Here and in many other places the expression of time in hours is from Antonio's Spanish and is his expression of equivalent but, of course, differently and more vaguely expressed times in the Indian version, as the Indians do not use the hour as a unit of time.

205. Another parenthetical comment with no actual bearing on the story at this point.

● [342] 206. The difficulty is that the first step in building a house is to sink the uprights into the ground and this cannot be done in rock.

[342] 207. The specification of four posts seems to imply that a quadrangular shelter is intended.

[352] 208. murei. It is odd that the difficulty in the ensuing work is not the material, stone (never really used for benches), but the pattern. The stone-work of the termite is no more eccentric than the earlier stone-boring of a worm, but in the earlier case it was the stone that caused the difficulty.

[825] 209. munaˀ.

[825] 210. A kuriñata.

[825] 211. An enwaraˀ, a spiny rock-lizard. Not as part of this story but as another legend, I was told that enwaraˀ (then the personal name of this particular lizard and now the term for all lizards of this species) was turned into stone at the time of the earthquake (below) and this stone gives its name to Enwarapaimá-tepúi, south of Kamarata.

[824] 212. A "ceibo," asarɛ-yɛˀ. The fall of this tree is another apparently wholly irrelevant detail, as is Maichak's refusal to jump.

213. pangaiˀ. These are not normally used for fishing.

214. This was offered as an aside. The etymology is not worthy of serious consideration.

6: Vinci T-5 (1950) 1959 SQ18 Yanoama SQ18
Sanema
Pemon SS16
Makiritare SS20

perhaps for a trip of several days, to look for it. These excursions have a festive air: the Indians hunt, fish and swim, and shoot the rapids with gleeful yells—to come home with their canoes loaded high with these soft palm fronds. Within a radius of several kilometres, all the trees will have been stripped.

Smaller communities of Makiritari, without the means or the enthusiasm to build the 'big hut', will content themselves with a rectangular structure. This has a single-span roof sloping down from the back to the front, with rough walls of stakes driven into the ground and bound with lianas. The roof will still consist of San Paulo leaves, but these are less intricately woven than in the case of the 'big hut', being made on the ground like a hurdle and then hoisted into place and firmly secured.

The Pemontòn, on the other hand, have adopted an entirely different pattern of hut, for temporary purposes or for housing a small number only. Taller and less graceful than the Makiritari type, it is roofed most ingeniously with alternating layers of poles of gradually decreasing lengths set upon each other so as to form a pyramid. This is finished off with whole fronds of *sehe* or *maripa* palm—fair sized trees found in profusion near all the rivers of the Amazon-Guiana region.

The Shirians—the real Shirians, that is to say the Samatari and the Guayca—build nothing at all. Those of them who do adapt themselves to the humiliating labour of house-building are just keeping up with their neighbours, the Makiritari. The forest bristles with so many trees, big and little, and all so straight that they might have been placed there on purpose; going up and down them is a grand game and one that always provides something to eat: a grub, a wasps' nest with honey in it, fruit. . . . So why shut oneself off from it all, away from this forest that provides food? One should clearly do the opposite. Why build huts from dead trees, when one can use the live ones? All it needs is two crossed Y-shaped boughs propped against a trunk so as to make a triangle, and there is a place to sling one's hammock!

Sometimes, in the forest, the traveller comes across an abandoned Shirian camp: just some heaps of ashes and a goodly number of these triangular 'bedsteads'—a true forest within a forest. The rotting hammocks are still hanging where they were put.

We couldn't quite accept any of these indigenous architectural patterns for our own purposes, however, since we felt ourselves to be the heirs of a nobler tradition. We had to find our own answer to the problem. We opted for a big